Stephen Wall

The Western Luminary.

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FROM THE VERMONT CHRONICLE.

CHURCH AND STATE.

The Philadelphian, of the 10th ult. contains two letters on this subject addressed to Dr. Ely, and his answer to the second. The first is as follows,

Baltimore, 12th March, 1829.

Ezra Stiles Ely, D. D.

Sir—As you still persist in your treacherous design in attempting to unite Church and State, under the cloak of advancing religion and forwarding the cause of Christ, I think it my duty in giving you warning how you trample on the rights of others, their persons and property regardless of the misery you are thus entailing on the church and country. Sir, I would warn you to beware how you persist in your treasonable designs. If you do not of yourself stop short in your conspiracy on the liberties of your country, the avenging steel will do it for us, thou vile traitor of thy God and country.

FRANKLIN.

The spirit manifested in this letter, we think, should make those, who have promoted such a spirit, shudder in view of the consequences. The second is from a friend in Virginia, enquiring into the truth of certain reports, circulating in that region. In reply, Dr. Ely says,

"There is, moreover, no *danger* that any sect of religionists will ever enjoy any special privileges from our national and state governments, if we except the *Deistical rejectors of Christianity* in every shape; who seem to me to claim, and in some instances to enjoy, an undue share of favor, from the very circumstance that they would exclude Christians from as perfect liberty as they maintain for themselves. If any people in the United States are at present restricted in their religious and civil rights, they are those professed believers in Christ who are sometimes reproached for being conscientious, and excluded, from adherence to their religious principles, from places of power and profit in the state. Ministers of the gospel, for instance, in the state of New-York, so long as they feel themselves called in duty to sustain the clerical character, are denied the right of holding any civil office: so that one of the writer's personal friends, and one of the most influential gentlemen at that time in Albany, could not be one of the Regents of the University, because he was a Doctor of Divinity.

And under the administration of the national government, if any man cannot consent to violate the fourth commandment, by needless servile labor in transporting and opening the mail, he cannot become a mail-contractor nor a post-master, nor even a stage-driver.—*Twenty-six thousand Christians* may offer their services under the post-office department, and desire to participate in the honors, labors and profits of the same; but every one of them will be excluded, unless he will practically subscribe to this religious test, "I believe that it is a work of necessity, or of mercy, and therefore lawful, in time of peace, to transport and open the mail on the Lord's day." Twenty-six thousand other persons, who practically assent to this *Post Office Test Act*, get all the emoluments to be derived from this branch of our civil government. What is it is but a declaration to all who think that the Sabbath ought to be sacredly regarded as a day of rest that they shall have none of the profits, widely diffused through our country, which accrue from the transportation of the mail!

I repeat the idea, therefore that if any religious denomination in our country is likely to be established by law, and to exclude other classes of religious people from the exercises of equal rights with themselves, it is that religious denomination of Deists, who hate the clergy, disregard the Sabbath, and discard every kind of divine revelation, but that which is made through the natural reason of depraved mankind. I am for giving Jews, Turks, and all sorts of Infidels equal religious rights with conscientious christians; but I confess that I see no good reason why a christian community should give them superior advantages for obtaining offices and making money. I contend, that the constitution of civil government ought not to give the profane and vicious any *preference* to those who fear God and keep his commandments. If the one class is eligible to office, the other ought to be; if a Sabbath-breaker may become rich by carrying the mails, a Sabbath-keeper ought to have equal opportunity of becoming so. If it is right in the post office department of our government to exclude from participation in its profits, all persons who think they ought to keep the Sabbath holy; it will be equally right, if the principle is right, to exclude these same people from all profitable employment in the navy, the army, and all offices in the state. Have we not reason to fear then *the union of the State and Infidelity*, and the proscription of all pious people of the christian order: We have more reason to accuse Deists of attempting a union of Deism and the State, than they have to proclaim, that we are aiming at the establishment of some religious denomination.

If it may be of any use, I do hereby solemnly declare and affirm, that I never, at any time, or in any place, *advocated* the union of Church and State. I have never desired that one religious denomination should enjoy higher privileges from the state than another; and I challenge any and all who have accused me on this subject, to prove that I have ever said or done any thing to warrant in the slightest degree the malicious charge of having aimed to establish any religion by the laws of the land."

From the Providence Evening Gazette.

ECONOMY IN A FAMILY.

There is nothing which goes so far towards placing young people beyond the reach of poverty, as economy in the management of their domestic affairs. It is as much impossible to get a ship across the Atlantic with half a dozen butts started, or as many bolt holes in her bottom. It matters not whether a man furnish little or much for his family, if there is a continual leakage in the kitchen, or in the parlour, it runs away, he knows not how, and that demon, *waste*, cries more, like horse leech's daughter, until he that provides has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it; not the least article, however unimportant in itself, for it establishes a precedent; nor under any pretence, for it opens the door for ruin to stalk in, and he seldom leaves an opportunity unimproved. A man gets a wife to look after his affairs; to assist him in his journey through life; to educate and prepare his children for a proper station in life, and not to dissipate his property. The husband's interests should be the wife's care, and her greatest ambition carry her no further than his welfare and happiness, together with that of her children. This should be her sole aim; and the theatre of her exploits is in the bosom of her family, where she may do as much towards making a fortune as he possibly can in the counting room or the workshop. It is not the money *earned* that makes a man wealthy; it is what is saved from his earnings. A good and prudent husband makes a deposit of the fruits of his labour with his friend; and if that friend be not true to him, what has he to hope; if he dare not place confidence in the companion of his bosom, where is he to place it. A wife acts not for herself only, but she is the agent of many she loves, and she is bound to act for their good, and not for her own gratification. Her husband's good is the end at which she should aim, his approbation is her reward. Self-gratification in dress, or indulgence in appetite, or more company than his purse can well entertain, are equally pernicious. The first adds vanity to extravagance; the second fastens a doctor's bill to a long butcher's account, and the latter brings intemperance, the worst of all evils in its train.

From the Connecticut Observer.

AN EXAMPLE WORTHY OF IMITATION.

I recently had the pleasure of attending two weddings in Ashford, Conn. in families of the first respectability, where there was no ardent spirits, nor even wine used on the occasion. The effects were such as we might rationally expect; the guests listened with deep interest, attention and becoming solemnity to the religious services. After this tea and cake were passed, and so far as I observed, the conversation was principally on religious subjects; and there was none of that rudeness and hilarity that we usually see on such occasions.

Nothing passed during the evening that would wound the feelings of the most refined, devoted christian. The company retired at an early hour, and many of them, I believe, convinced that it was a great improvement in conducting weddings.

Ashford, April 22, 1829.

SCHOOLS IN GREECE.

We are permitted by a friend to make the following extract from a letter lately received from a gentleman in Smyrna.—*N. Y. Obs.*

Smyrna, December 17, 1828.

I have just received a letter from Dr. Korck, dated Syra, 5th ult. from which I give you the following, I am sure, acceptable extract:

"Things look at present very pleasantly in Greece. The government seems to approve our proceedings, according to the letters of Capo d'istrias, and the request of Count Metaxa, to take all the schools of Tinos, Andros, and the other Northern Cyclades, under my inspection. At the same time, it entrusts to me, not the formation of young men only for schoolmasters, with whom I am allowed to meditate the Scriptures with prayer so that they may become evangelists, but also young women to make them schoolmistresses,' &c.

Ohio Oil Stone.—A committee of the Lancaster Mechanic's Beneficent Society appointed to examine specimens of the Ohio oil stone, report that the quarry from which the stone is taken contains a variety in color and quality. One is like that found in the vicinity of Namar, but decidedly superior for the same purposes. Other specimens are of a finer quality. The committee express unanimously the opinion that the Ohio oil stone generally possesses a peculiar uniformity of quality which renders it decidedly preferable to the generality of Turkey oil stone thrown into our market."

From the Lon. Wes. Meth. Magazine

THE FOREST OF DEAN.

It is, I believe, very generally known, that the first attempt to instruct the inhabitants of the Forest of Dean was made by a clergyman, of the name of Procter, who held the living of Newland, in that neighborhood. I have heard him, more than once, relate the manner in which his attention was first called to this benighted land, which seemed to have escaped the notice or to have resisted the efforts that may have been made by others for its benefit. At the time in which the circumstance I am about to relate occured, there was no church or chapel of any kind in the Forest, nor any means of religious instruction whatever. The inhabitants of this neglected place had no right to attend in any place of worship on its borders. They knew themselves to be a lawless and despised people; and the pride which was engendered by neglect, kept them aloof from their neighbors, and shut out the usual means of improvement. Very little was known of them, but that they were a set of common plunderers, who were avoided by all the surrounding people; their lives as well as their property being endangered by them; for murders were not uncommon in the Forest. I remember visiting a poor widow, whose husband had been lost in the Forest some years before. He had ventured to cross a part of it at night, and he was never heard of afterwards. His hat and neckcloth were found, but no traces of the body were ever discovered.

This was the state of the Forest of Dean about the time I am now describing. I am not quite certain as to the year, but it must have been about 1809, when Mr. Procter, who had succeeded to the living of Newland, was told one evening that Thomas Morgan, a man out of the Forest, wished to speak to him. Mr. Procter had prepared himself for some claim on his charity; and he was agreeably surprised when the man addressed him in the following manner:—"Sir, I am a poor Forester, and perhaps you will not think it worth your while to attend to me. I am not one of your parish, so I have no right to intrude myself upon you; but I was at your church last Sunday, and I have been disturbed in my mind ever since. I can get no rest either night or day; and I have therefore determined to come, and try if you will think it worth while to explain yourself to me." He was soon satisfied that he was come to one who was "no respecter of persons;" but who accounted it his highest privilege to heal the "broken and contrite heart;" whose zeal in his Master's service might be safely held up for imitation to all his brethren.

Thomas Morgan then proceeded to tell him, that the change of heart which he had spoken of in his sermon, as necessary to salvation, was a doctrine he had never heard before; and indeed it appeared so strange to him, that he had, once or twice, been quite sure that he had mistaken the preacher; and had therefore endeavoured to shake it off, and go about his work as usual; but the more he tried to get away, the more it seemed to fasten upon him, till it led him to break through all the reserve of his disposition, to which was added a large portion of the sullen pride at that time peculiar to this people, and force his way to Mr. Procter's study. There can be no doubt that he was led hither by the Spirit of Him whose counsels are from everlasting, and who had chosen him as the means by which the "great and effectual door" was opened, through which so many pious laborers have now entered.

Thomas Morgan was soon satisfied that he had not mistaken the preacher; and the lively zeal and affectionate interest which were displayed in setting before him the "way, and the truth, and the life," melted the rugged sternness of his nature at once. His eyes filled with tears. "May I see you again, sir?" "Certainly, whenever you wish it." "If my wife could hear you." "Bring her to church with you." "We have no place there, sir; and we have never been used to intrude ourselves, it is not our way; but if she could hear you explain that chapter,"—he hesitated,—"if it would not be too much to ask,—if you could find time." "You wish me to come to your house. Can I do it with safety? You know the character you Foresters bear, will you promise to behave well?" Every assurance was given; and the next evening was appointed. Such was the character of the people, that Mr. Procter used to say, that he could not through the whole preceding day, reflect that he had engaged to enter the strong holds of this desperate people, without considerable trepidation; and this was not lessened, when on entering Morgan's cottage, he found it crowded to excess, by men whose stern and almost ferocious countenances were blackened by the labors of the coal-pits from which they had just ascended. Mr. Procter was a somewhat timid character; he was startled on first opening the door; he looked towards Morgan, the only one he knew, "What is the meaning of all this?" "I hope you will forgive me, sir; but a few of my neighbors, when they heard that you thought me worth coming after to teach, were so anxious to hear you that I could not refuse them."

After reading and explaining such chapters as he had selected, and praying for the Spirit of all truth for their mutual assistance, he rose to take leave of them. They had hitherto maintained a respectful silence; but they all now united in imploring him to come again. At the next meeting, the room could not contain the numbers that assembled, and much inconvenience was suffered in consequence. Mr. Procter was thus led to lament that these poor people had no appointed place for instruction. He rode home with his mind full of the subject. He was not rich; the living of Newland was barely sufficient for his support at that time; he had no interest, political or otherwise; nor had he such acquaintance with the rich and powerful as might lead him to hope much from their influence: but he saw that "the fields were white for the harvest;" and he determined in the strength of the Lord to make a beginning.

He drew up a statement of the case, representing the wants of the Foresters, and their eagerness for instruction, &c. This he read over to Thomas Morgan, whose mind had been much troubled on the subject. He desired to give the amount of his hard earned savings towards this great object. He gave his garden ground for building a chapel, and five guineas towards its erection. The Foresters were unanimous in begging to add their little savings to the general fund; and they voluntarily engaged to put by every week what ever they could save in future. Application was made to Government, by means of Mr. Wilberforce and Mr. Vansittart; assistance was given, to what amount I know not; but the chapel was begun, and subscriptions were solicited in every part of the kingdom. Enough was obtained to build and endow the present chapel, and a school was immediately opened for the instruction of the children. I have, in the life-time of Mr. Procter, attended at the anniversaries of this school, and I shall not easily forget the grateful affection which these poor Firesters never failed to testify towards their patron. Others might preach to them, and there were many brilliant and highly gifted men who were pleased to assist in opening the blind eyes, but none were in their estimation like their old minister. He had sought them out when no one else thought of them; he had put honor upon them, and the Lord had set his seal to his work in their hearts. It is hardly too much to say, tha they would have laid down their lives for him; and his heart alway seemed to glow with more than its usual warmth towards a Forester. In all the opposition and mortification which attended his ministerial exertion amongst the more refined part of his flock in his own parish, he turned to his poor Foresters; they never failed him; and they formed "his joy and crown of rejoicing."

They who love to trace the hand of Providence, will not fail to see it in the circumstance I have related, and they will not doubt that the time of emancipation for these poor people was come, and that Mr. Procter was the first appointed instrument in His hands who is now so visibly working with his people; bringing the nations who sat in darkness to the light of the glorious Gospel, and proving that the time is at hand when "the knowledge of the Lord shall cover the earth, as the waters cover the sea." If any one doubts the utility of sending missionaries to the heathen, let him go into the neighborhood of the Forest of Dean, and hear of the wonderful effects that followed the preaching of the Gespel. It was almost as sudden as the first Almighty word, "Let there be light, and there was light." In the hard times of scarcity that followed, instead of arming themselves with clubs, and forming bands to devastate the adjoining country, as had been their usual practice, no such thing was thought of. They bore the pressure of the times without a murmur; and even then did not fail to save their accustomed pennies to add to the general fund.

Let the reader imagine the happiness which the success of his labors gave to Mr. Procter! He never remitted them while he lived. With a delicate constitution, and very infirm health, he never gave up his evening lectures in the Forest, at the hour which best suited the convenience of the people; although it was necessarily a late one. Is there any zealous minister who, amidst all the outward discomforts which he endured from the inclemency of the season, will not envy him the inward satisfaction which he felt, when, on one occasion, as he was returning from the chapel, while he stopped a moment to button his coat more closely over his chest, to secure himself from the snow which was drifting in his face, he was accosted by a stranger, "I have lost my way, sir; and I am afraid I have got into the Forest of Dean!" "You have, sir; but you need not fear. You perceive the lights in the cottage windows all round, as far as you can see: there is not one that you need fear to stop at; and if you want a guide through the Forest, I can ensure you an honest one." Mr. Procter did not fail, as he rode home, to contrast his present security with

the feelings that he once had on entering the Forest; while he gave all the glory to Him who can make the weakest instrument effectual in his hands. He was not a man of first rate abilities; but he was full of holy zeal; and in some other respects he was perhaps well fitted for the work. His manner was suited to the people, and his confidence in their affection was never shaken. He never feared to meet them in bands, as he returned from his labors, in the winter night. "Is that our Mr. Procter? Good night to you, sir; and God bless you," was their usual salutation on such occasions. Mr. Procter had the satisfaction of taking Bishop Ryder, when he succeeded to the Diocese, to the dying bed of Thomas Morgan. He heard from his own lips the account I have just given; and the Bishop shed tears of grateful joy as he acknowledged that the hand of the Lord had worked mightily in this place. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

From the Connecticut Observer.

OLDEN TIME.

MR. HOOKER,

I have some where read that an accredited Agent of the United States, in some part of the Turkish Empire, in order to recommend himself and his country to the government where he resided, declared that the U. States were not a Christian nation. I am afraid that, should Col. Johnson's Report in regard to the Sabbath, reach the Turkish Empire, it might be quoted in proof of such a declaration. It seems that we are to be so careful lest we should offend a few Jews and Seventh-day Baptists, and some others I know not what to call them, that we cannot legislate of any thing which the majority of the people believe to be important in a civil respect, if it appears to be connected with religious obligations; that is, approved by the Most High, and sanctioned by the declarations of the Scriptures. I never heard before that a law could not be passed because it would agree with the dictates of an enlightened conscience. I have before me a file of the New Jersey Gazette, published during the Revolution, wherein are several acknowledgements from the Continental Congress, of the obligations of Christianity, without any allusion to Jews or any other set of men, who might differ from that body in religious sentiments. In those times of genuine patriotism, the Congress had not learned the sentiments of the late Report. The following I transcribe as a specimen of the spirit of that Congress, to whose wisdom, under God, we owe the liberties which we now enjoy.

"*In Congress, Oct.* 12, 1778 — Whereas true religion and good morals are the only solid foundation of public liberty and happiness:

"Resolved, That it be, and it is hereby earnestly recommended to the Several States, to take the most effectual measures for the encouragement thereof; and for the suppressing of theatrical entertainments, horse racing, gaming, and such other diversions as are productive of idleness, dissipation, and general depravity of principles and manners.

"Resolved, That all officers in the army of the United States be, and hereby are strictly enjoined, to see that the good and wholesome rules provided for the discountenancing of profaneness and vice, and the preservation of morals among the soldiers are duly and punctually observed. Extract from the minutes,

"CHARLES THOMPSON, Sec'y."

There is another resolution bearing date Oct. 16, 1778, which forbids any man holding an office under the United States, to "act, promote, encourage or attend plays," under the penalty of being dismissed from office. The preamble to this resolution states, that, "Frequenting Play houses and theatrical entertainments has a fatal tendency to divert the minds of the people from a due attention to the means necessary for the defence of the country." I suppose there must have been difference of sentiment on these subjects then, as there is now; and though they take hold on religion they were not thought beyond the province of the government to notice. One reason, no doubt, is, that the times of Presidential contests and scrambling for seats in Congress had not yet arrived. The plain dictates of common sense ruled in these resolutions as well as in the other acts of that Congress.

There is a resolution of Congress, recommending a day of fasting, dated April 7, 1778, in the words following: "Whereas Almighty God in the righteous dispensation of his providence, hath permitted the continuation of a cruel and desolating war in our land; and it being at all times the duty of a people to acknowledge God in all his ways, and more especially to humble themselves before him when evident tokens of his displeasure are manifested; to acknowledge his righteous government, confess and forsake their evil ways, and implore his mercy:

"It is therefore recommended to the United States of America, to set apart Wednesday the 22d day of April next, to be observed as a day of *fasting, humiliation and prayer;* that at one time and with one voice the inhabitants may acknowledge the righteous dispensations of Divine providence, and confess their iniquities and transgressions for which the land mourneth, that they may implore the mercy and forgiveness of God; and beseech him that vice, profaneness, extortion and every evil may be done away and that we may be a reformed and happy people. That they may unite in humble and earnest supplication, that it may please Almighty God to guard and defend us against our enemies; and give vigor and success to our military operations, by sea and land: that it may please him to bless the civil rulers and people: strengthen and perpetuate our Union, and in his own good time establish us in the peaceable enjoyment of our rights and liberties: that it may please him to bless our schools and seminaries of learning, and make them nurseries of true piety, virtue, and useful knowledge; that it may please him to cause the earth to yield her increase, and to crown the year with his goodness.

"And it is further recommended to the inhabitants of the United States, to abstain on that day from all labor and recreations."

In addition to the above documents, besides others of like nature, I find in this file of papers already mentioned, that when the French had allied themselves to America, the Congress appointed a day of Thanksgiving, publicly acknowledging that *God had disposed the heart of the king of France* to assist them in the great struggle they were maintaining. In those primitive times of our government, it does not appear that Congress were very squeemish about offending irreligious men. The "rights of conscience" did not then claim a release from the law of God. Oh, that our judges might be as at the first, and our counsellors as at the beginning! Then only shall we be called, "The city of righteousness, The faithful city."

PASTORAL VISITINGS.

He, (Alleine, author of the "Alarm to the Unconverted,") found much difficulty in going from house to house, because it had not been practised for a long time by any minister in Taunton, or by any others of his brethren; and he being but a young man, to be looked upon as singular was that which called for much self denial, which the Lord enabled him to exercise. For after he had preached up in public the minister's duty to visit their people and theirs to receive them, when they came to them for their spiritual advantage, he set speedily upon the work.

In this work his course was to draw up a catalogue of the names of the families in each street, and so to send a day or two before he intended to visit them, that they might not be absent, and that he might understand who was willing to receive him. Those that sent slight excuses, or did obstinately refuse his message, he would notwithstanding go to them, and if, as some would, they did shut their doors against him, he would speak some few affectionate words to them; or if he saw cause, denounced the threatenings of God against them that despise his ministers, and so departed: and afterwards would send affectionate letters to them, so full of love, and expression of his great desire to their souls good, as overcame their hearts, and they did many of them afterwards readily receive him into their houses. Herein was his compassion showed to all sorts, both poor and rich, not disdaining to go into such houses amongst the poor as were often very offensive to him to sit in, he being of an exact and particular temper. Yet would he, with joy and freedom, deny himself for the good of their souls, and that he might fulfil his ministry among those the Lord had given him the oversight of.

THE PRIEST CONFUTED.

An Observantine monk, preaching one day at Imolu, told the people that it behoved them to purchase heaven by their works. A boy who was present, exclaimed, "that's blasphemy? for the Bible tells us that Christ purchased heaven by his sufferings and death, and bestows it on us freely by his mercy!" A dispute of considerable length ensued between the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favorable reception which the audience gave them, "Get you gone, you young rascal!" exclaimed the monk, "you are but just come from your cradle, and will you take it upon you to judge of sacred things, which the most learned cannot explain?" "Did you never read those words, "Out of the mouth of babes and sucklings God perfects praise?" " rejoined the youth; upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison.—*M'Crie's Reformation in Italy.*

How can we exercise the grace of contentment, if all things succeed well; or that of forgiveness, if we have no enemies?

To corrupt men, the truth is as insupportable as the radiance of the sun is to weak eyes.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

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COMMUNICATED.

THE SUN.

How solemn the thought, that that sun which now shines on us, shone on *Adam*, our oldest father—of fallen memory, near 6000 years ago; and has shone on all the millions who have acted their parts on the same stage since! And e'er his golden beams are shorn, and he blown out, he may, for ought we know, yet shine on more millions than he has individuals since he first mounted his swift-bounding car! How much too big the thought for our little minds! Again, this same luminary has witnessed nearly all the horrid carnage, murder, and blood which have stained the earth since the fiat first went forth, "*Shine, O thou golden Sun!*"—and quick his beams flew wide:—and "*Turn, O Earth, upon thy axis!*"—and it obeyed.—Oh! *Cain*,—thou proto-murderer!—what an example thou hast set; and how it has been followed! What a melancholy—horror-smiting story, the proud king of day, were he rational, could tell; and what a gloomy volume it would make! Even to see *Napoleon's* slain, would almost chill that vital fluid which is the vehicle of our existence. And what shall we say when to them we add those of an *Alexander!*—a *Cæsar!*—a *Sylla!*—and the hundreds beside, of bloody fame, who have played their comedies, and are gone for the tragedy!—Oh! horrid scenery! and yet more horrid play!

Too much—too much, for finite conception!

But rejoice, O ye saints of the most high God!—Shout, O ye redeemed!—for your inheritance and your abiding place are not in these low grounds and this valley of desolation and tears. No, you shall come to Zion; where will be no more wars, no sighing, no sorrow:—where every tear shall be wiped—where peace and everlasting joy shall be the tenants of every bosom—where the wicked cease to trouble, and the weary are at rest. Yes, a new heaven and a new earth shall be yours: you shall bask in the beams of a brighter SUN; sweeter harmony shall salute your ears; and your immortal shall behold, and you contemplate, the unrivalled beauty of other orbs than those which now move in the spheres.—Zion is *Heaven*; the Sun is *Jesus*, who is the light of the place; your companions are the *cherubim* and *seraphim*, together with all the redeemed from the earth; and the harmony is produced by that *ancient company* who chaunt, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever:"—and that *blood-washed throng* which sing, "Salvation to our God, who sitteth upon the throne, and to the Lamb."—"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

"Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

'Worthy the LAMB that died,' *they* cry,
'To be exalted thus:'
'Worthy the LAMB,' our lips reply,
'For he was slain for us.'"

FREDERICUS.

For the Western Luminary.

SANDWICH ISLANDS.

Letter from Mrs. Mary W. Andrews, to Miss Sarah Williams, (of Washington, Ky.) dated

"LAHAINA, MAUI, OCT. 25, 1828.

"My dear Sarah,—Many have been the changes I have passed through since I bid you farewell. I presume you heard from us in Boston. We were there one week before sailing, and it was a very busy one with us. We sailed the 3d of Nov. I was the first one affected with sea-sickness. I was not able to sit up for a week. Mr. Andrews was quite sick, but kept about, excepting one day. We had a very severe gale of wind the third night after we sailed. The greater part of the bulwark was taken off. The Captain said he had not experienced so severe a storm for ten years. We were five months on the boisterous ocean, exposed to many dangers, both seen and unseen; but God saw fit to preserve us safely through them all. We landed at Honolulu, Island of Oahu, the 30th of March, where we were received with much love and affection by our dear brethren and sisters. We continued there several weeks, until our brethren could come from the different Islands, and say where it was best each one should be settled. Mr. Andrews was appointed to go with Mr. Richards to Lahaina, Island of Maui. He has been alone ever since Mr. Steward returned to America. We sailed for this place the 1st of May, in company with Mr. and Mrs. Richards, Doct. Judd and wife, and Miss Patten. We lived in Mr. R.'s family several months. We did very little but shake hands for two months after we landed. Some old men and women walked twenty and thirty miles to see us and bring presents; sometimes it was a duck, or chicken, or potatoes, or Kalo. This is a root which the natives make much use of; indeed they almost live on it. Before they think it fit for eating, it must be baked in the ground, then pounded and put into their calabash, and let it stand until it sours; then they call it Poi. This they eat with raw fish and onions. The natives are of a mullatto colour. Those of them that are able begin to dress tolerably well. Mr. Richards gave us a description of the dress of one of the Chiefs, when he first came to Lahaina. He said he thought she would weigh three hundred; and she had on a black sattin dress, which would fit a common sized woman;—it was fastened with strings. On one foot was a coarse cow skin shoe, and on the other a woollen stocking; and on her head was an old woollen hat. In this dress she walked through the congregation, and took her seat by his side. Many of them now cut and make their own clothes well. Their principal dress is Kapa, which is made of the bark of a tree. It is of a gluey nature. They pound it with mallets, and put the paint on with sticks. It is not much stronger than brown paper. Sometimes they have five thicknesses around them at one time; and perhaps the next time I see them they have very little, if any thing, on. It is not because they need clothes that any of them wear them; for we have no weather that can be called winter. The men have improved much more in their manners and dress than the women. They are also much more industrious. We have taken a native girl to live with us at her earnest request. She sews tolerably well, and I intend learning her to do house work. I have given her my name.

I have knit several pairs of socks for Mr. Andrews since I came here; and it was really diverting to see how the natives would look and talk about it. If I happened to have it in my hand when any of them came in, I was sure to have them all around me; and they would say *He wahine akamai*—a skilful woman. It was the first thing of the kind they had ever seen. I have often been obliged to put it away to get rid of them. We have just moved into our own house. It is built in native style; that is, with sticks, grass, and ropes, without any floor. We have to set boards up at our doors to keep out hogs and dogs. Mr. Andrews intends making doors as soon as he can. The land on which it is built was given us by Queen Kaahumanu. It is a beautiful spot. I intend having a garden very soon; and I intend also to reserve a spot for the flower seed which you gave me. I hope the garden seed your mother gave me will do well. We have water-melons and musk-melons the year round. The bread fruit which we talked so much about, grows on a tree which looks something like a buckeye tree. It grows in a large round ball, and looks green on the outside when it is perfectly ripe. Neither Mr. Andrews nor I are fond of it. Before it is fit for eating, it is roasted in the fire. We have a great many fine apples. A great plenty of oranges grow on the Island of Hawaii. We often have them. I would give a half dozen of them for one good apple. Mr. Andrews and I often talk about home, and what we suppose you are doing at different seasons. When we eat breakfast, you are going to Church; and when we go to Church in the afternoon, you are asleep. I wish you could step into our congregation some Sabbath, and see fifteen hundred persons, and the most of them seated on the ground, listening attentively to the preached gospel. I should think there was the same number on the outside of the house, and it is pretty certain they cannot all hear. O that all in civilized lands were as anxiously concerned about their immortal souls as those poor heathen appear to be. We hope soon to have a new stone church. It is nearly half up, and is one hundred feet long, and forty wide. They talk of having a gallery; if they should, perhaps it may hold all that will attend on common occasions. The Governor of this Island is building it. He has sent to Russia for a bell for it. They asked him how much they should give for it. He said he did not care how much they give, so that it was a good one. They are also putting up a very large native house for the female prayer meetings, which they have every Friday afternoon. I have attended several times, but all the good I could do, was to set a good example; for I could neither understand nor say any thing; and I am afraid it will be some time before I shall. Their language is a very difficult one to learn, and we have very little to learn with. There is a great deal to be done yet for this people. Very little of the Bible is translated yet. The most of them have committed to memory all the books they have, and are anxious for more. The Lord has seen fit, in his providence, to remove one and another from this field of labour. Brother and sister Ely are expecting to leave us very soon for America. Both of them have been in a declining state for some time. I think it doubtful whether Mrs. E. arrives there. She is not able to sit up but a few moments at a time. The Doctor thinks both of them have the breast complaint. Mrs. Ely said, when she first came here, she thought she would be able to go through more hardships than any other lady in the mission. After she leaves, there will be only two ladies remaining out of seven which came in the first reinforcement. Mrs. Richards and Goodrich remain. They have all returned, excepting Mrs. Bishop, who died just six weeks before we arrived. She has left a husband and two small children. Her disease was of a lingering nature. You no doubt will see her death published in the Missionary Herald.

I am afraid I am not as thankful as I ought to be for being so pleasantly situated in this heathen land. The Lord has given us very pleasant companions to labour with in this interesting field; I mean Mr. and Mrs. Richards. They have treated us as they would an own brother and sister. I hope I shall always feel grateful to them. Mr. Andrews thinks Mrs. R. very much like sister E——. They have three pretty little sons, William, Charles, and James. The Lord has been pleased to entrust me also with a little immortal. The 9th of June we all rejoiced at the birth of a dear little son—Lorrin is his name. He is now four months old. I find that he is gaining more and more of my affections every day. I think his father loves him very much too. He is very fat and good-natured, and makes a fine play-thing. O that we may be enabled to keep in mind that all our comforts are lent from the Lord, and that he has a right to take them whenever he pleases.

Miss Patten, whose name I mentioned in the first part of my letter, is now Mrs. Chamberlain. I forgot to mention that we have English service every

Sabbath at the house of Mr. Richards. How good is the Lord in giving us so many comforts in this heathen land! We are permitted to hear the gospel preached in a language that we understand, and we have the Bible to read, while many hundreds of souls around us are destitute of it, excepting a very small part. I almost always think of you at home when we meet on the Sabbath, and think perhaps I am better off than you are in respect of preaching. Be particular about this when you write, if you please, and I can assure you every thing which concerns you will be interesting to me. You all feel a great deal dearer, if it is possible, to me now, than when I was with you. It is my intention to write to Susan Stith by this opportunity. If I should not get time, I will write by the next opportunity. I hope none of my good friends are waiting for me to write first. I am writing as fast as I can. I can assure you that a missionary life is a busy one, if they would wish to do good. My dear Sarah, pray for me, that I may be enabled to perform all the duties incumbent upon me, to the honour and glory of God.

When I was looking over my garden seed the other day, I found some flower seed which little Betsey Faw tied up. Kiss her for me, and thank her for them. As soon as she can write, I want her to send me a letter. Mr. Andrews joins with me in love to you and your dear parents and brothers. Farewell, my dear Sarah. I am ever yours with much esteem and affection.

MARY W. ANDREWS.

THE FESTIVAL OF GANGAMMA.

The voluntary torture of which an account is given below, was witnessed at Cuddapah, in India, by Messrs. Tyerman and Bennet, the deputation sent to visit the missions of the London Missionary Society. The account is from the Missionary Register.

We had an opportunity of attending a great Hindoo festival, called "Gangamma Tirnal," or the great goddess gangamma, held in the village called Cocottapetta, distant from Cuddapah about five miles.

This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house, the people were sacrificing sheep and goats to the idol all the day, and streams of blood flowed in all directions. Around this place is a wide road, on which multitudes of bullock-basket-carts were driven, from which grain, of various kinds, was thrown in fulfilment of vows, to all such as chose to receive it. Between twelve o'clock at noon and six in the evening, we saw thirty men and two women undergo the ceremonoy of swinging upon hooks put through the skin in their backs: the machine, which was used for this purpose, was a bullock-cart: over the axle-tree, a post was erected; over the top of which a beam, about 35 feet in length, passed, and moved upon a pin: the longer end of this beam extended over the bullocks: at the other end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand: when the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar: this being done, the beam was raised upon its fulcrum, and the persons in the frame were elevated about 25 or 30 feet above the ground: each person was furnished with a dagger in the one hand and a pocket handkerchief in the other: the machines, to some of which were yoked 6, 8, 10, or 12 bullocks, were now driven with full speed round the pagoda three times; while the deluded wretches were brandishing the dagger and waving the handkerchief, occasionally resting their weight on the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us that it was in fulfilment of vows made to the goddess: others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but very few took any notice of those horrid scenes which most attracted our attention.

Never were we before so powerfully impressed with the importance of missionary exertions! Truly *the dark places of the earth are full of the habitations of cruelty!* Oh that the people of England could witness the horrid spectacle, so truly infernal! Who could remain indifferent to missionary exertions, or withhold his support from those noble societies, which propose to make known the merciful religion of Jesus, in order to enlighten the heathen and to put a stop to these dreadful cruelties!

DEATH OF THE POPE.

Official intelligence was received at Paris, in February, that on the morning of the 10th of that month, "His Holiness," Pope Leo XII. had deceased, after a slight indisposition. Much foolish and superstitious ceremony followed this event, calculated to impress the common people with the opinion that a peculiar sanctity was attached to the lifeless remains, which is one proof that there is in the genius of Popery, a strongly marked intention to blind and pervert the understandings of men. We present a paragraph on the subject, as published under the head of

Rome, February 15.—On the evening of the 11th according to ancient usage, and the special bull of the late Pope the bowels of the defunct Pontiff Leo XII. were enclosed in an urn and carried to the church of St. Vincent and St. Anastasius. The next day the body was embalmed, dressed and exposed upon a state bed in the Sixtine chapel, to which the people were all admitted. On the 13th the Cardinals assembled at the Vatican, and held their first assembly.—The pontifical ordinances relative to the conclave were read, and sworn to by all present.—Cardinal *Zucchi*, master of the ceremonies, broke the fisherman's ring, which was handed to him by the Cardinal Camerlinguist. He then sealed up the seal of the Apostolic chancery: the box of petitions (*cassette de suppliques*) and that of briefs were also sealed up. Monsegnier Capelletti was confirmed in his function as Governer of Rome, and M. Angelo Mai, the librarian of the Vatican, was chosen to pronounce the funeral oration of the deceased Pontiff. Three Cardinals were appointed to make the necessary constructions for the Conclave which is to be held in the Quirinal palace. The Cardinals then went to the Sixtine Chapel, where the body of his Holiness was lying. The clergy of basilisk of the Vatican also went there, and the absolution of the body was then made. Afterwards the mortal remains were adorned with the pontifical ornaments and transported to St. Peters.—The clergy of that church preceded the corpse; which was borne by eight almoners, and followed by all the Cardinals. The body passed along the *scala regia*, and was placed on a bed under the grand dome; the sanctuary absolution having been repeated, the Cardinals retired—the body was afterwards carried into the Chapel of the Holy Sacrament, and placed near the iron grating, in order that the people might approach to kiss its feet.

FOREIGN NEWS.

DUKE OF WELLINGTON AND LORD WINCHELSEA.—London dates to the 2nd ult. state, that a bloodless duel was fought on the 21st of March, between the Duke of Wellington and Lord Winchelsea. The latter it seems, published a letter in which the motives of the former were impeached. Wellington demanded an acknowledgement, and when that was refused, he considered the question to be whether "a gentleman, who happens to be the King's Minister, is to submit to be insulted." This he decided in the negative, and called the offender out. Winchelsea received Wellington's fire—fired his own pistol in the air—and then made the required acknowledgment!

The London papers of the 16th ult. announce the death of Sir Humphrey Davy, the celebrated chemist.

HORRIBLE EXECUTIONS AT LISBON.

The 6th of March 1829, will be memorable in the bloody annals of Lisbon. The principal of the unfortunate men, who, in January last, were charged with rebellion against Don Miguel, were led to the gallows and executed like the vilest criminals.—Their sentence was read to them on the 5th, and only 24 hours were allowed them to prepare for death. The five persons executed were mostly officers of the Army and Navy; among them was Brigadier Gen. A. M. Loreira Freira. After the five bodies were cut down and laid on the ground, the hangman began to chop off their heads with a cutlass on a piece of wood. Their heads were then stuck upon iron points fixed on the posts of the gallows, and there they remained three days—Several others met with a milder punishment—that of transportation for life.

From the Rochester Daily Adv. & Tel.

The Sober Dog and his Drunken Master.—On the evening of the 8th ult. as we were coming from Le Roy to this place, in the Pioneer, the night being uncommonly dark, we discovered for some distance before we reached Allen's Creek, in Wheatland, that a dog not known to any of the passengers, was frequently running about the sides of the carriage and evidently very uneasy, and seeming to look with deep interest, for some notice from the passengers within. When we had come to within ten or twelve rods of the creek, the dog got before the stage and in the middle of the road, set up a most earnest barking and crying, which attracted the notice of the passengers and driver, who apprehending that all this concern of the strange dog might mean something, stopped his horses, and looking under his coach, and within six inches of his wheel, saw a man lying across the path in such a position, that had he drove two feet further, the wheel must have passed directly over the neck of the poor creature and terminated his existence. The man was old and grey headed, and the secret of his exposure was, he was drunk, so drunk that when aroused he could not speak! As soon as he was drawn from under the coach, the faithful dog was in an extacy of joy—his first motion was to stretch himself at full length upon his beastly master, fawning with more interest than language can describe, then jumping across his body backward and forward, as if to shield him from danger, or to infuse animation into his almost lifeless body. We state these facts for two reasons:—first to shew the danger of rum, and secondly the sagacity of the animal, the faithful interest manifested by the dog could not have been more fully expressed, even if he had possessed the power of speech—and we must add one word more to set the disgusting drunkard before the reader—he held in his hand the neck of a *broken bottle!* PASSENGERS.

P. S. There are 3 living witnesses of the above facts, which happened only two days since.

Rochester, April 10, 1829.

TRANSYLVANIA UNIVERSITY.

LEXINGTON, MAY 12, 1829.

On Saturday night last, May 9th, the largest and most recently erected building of this institution was destroyed by fire. It is not certainly known how the accident happened. The fire had made considerable progress before it was discovered. But fortunately there was very little wind; and about three fourths of the College Library, which was in the building was preserved; and all the Philosophical Apparatus was saved with the exception of three instruments. The old College, and the Grammar School, which had been recently fitted up so that it could accommodate two hundred students, were both unhurt. The Library and Philosophical Apparatus have been removed to the old College.—None of the exercises of the students, either in College Proper or in the Preparatory School, were interrupted for a single day:—and not a single student has left the University in consequence of this calamity; but several have joined it since. Fortunately also, the building, which was burnt was insured to the amount of ten thousand dollars. The friends of the University, it is confidently asserted, will see, not only that no serious or permanent injury result from this misfortune, but that its means of usefulness be even increased and extended. A. WOODS, *President.*

From the Episcopal Register.

"LEAD ME TO THE ROCK THAT IS HIGHER THAN I."

Psalm 61st, 2d.

I once had a friend, a minister of the gospel, who was afflicted with a most distressing malady. In the midst of apparent health, and activity, and cheerfulness, he would fall down deprived of sense and motion, like one dead. I had often been with him in these paroxysms, and observed that they were always accompanied with a convulsive reaching upward, and feeling after something, like a person groping in darkness. The last one I ever witnessed was fearfully appalling There was the accustomed cry of terror, "Oh I'm going!" The shuddering grasp at vacancy—and—all was over. He fell so violently as to break the feeble barrier my outstretched arms afforded, and sunk beside me I eagerly called for assistance—we raised him to the bed—with trembling haste applied restoratives—and it was many, many minutes before any one dared hope that the light of life would ever visit him again. Slowly he opened his eyes—but their gaze was upward, upward—as if it would penetrate the ceiling, and look beyond it into other worlds. Presently a faint murmur rose from his lips I applied my ear to listen, but could only catch what appeared like an incoherent and dreamy utterance, about "a rock" Reason gradually returned to the poor sufferer, and one of its first efforts was to ask me to read the Bible. "Read," said he, "the 61st Psalm" I complied with his request, and commenced with that most appropriate supplication, "Hear my cry, O God! attend unto my prayer! From the end of the earth will I cry unto thee, when my heart is overwhelmed: Lead me to the Rock that is higher than I"—"Stop there! stop there!" said he.—Then clasping his hands he repeated, "Lead me to the Rock that is higher than I!" "This text is like a spell upon my life! It has been my salvation in every moral danger—the polar star which has guided my wanderings when I have been well nigh wrecked in the deceitful abyss of worldly folly! and I will tell you how. When I was a very little child, my blessed mother used to make me read to her every morning a chapter in the Old Testament, one in the New, and one of the Psalms. It was her habit to question me as to what I recollected of the chapters, mingling her explanations and instructions with my answers; and she would always find one verse in the short Psalm, which she desired me to take as a sort of motto for the day, often repeating it, and thinking of it deeply. I was very passionate naturally; (I shudder to remember how passionate I was!) and one morning when I had been giving violent sway to this mastering propensity of my little heart, my mother called me to her, and made me sit down as usual at her feet and read my chapters I did it very sullenly, and when I had concluded the Psalm, she drew me close to her, and taking both my hands in her's, (I think I can feel at this moment her soft and gentle pressure, and see the melting tenderdess of her eye as it was fixed upon me with sad expression) she said, affectionately,—

"Now my dear son, *this* is your text for the day—"Lead me to the Rock that is higher than I!" "My dear boy," she proceeded, "do you know that you have done very wickedly? that you have not only grieved your mother, but sinned against that blessed God who takes care of you, and loves you?"

I was subdued in an instant by my mother's calm and persuasive manner. I loved her to idolatry, and stubborn as I was to others, she could make a lamb of me at pleasure: and as she continued softly and soothingly to tell me of the compassion of the Deity, the birth of the infant Jesus—his sufferings and death, and that they all were borne for me, I was choking with my tears. I had heard the affecting story again and again, and always with wonder; but now, it seemed touched with living interest. I leaned upon my mother's lap, and sobbed forth my penitence and remorse.

"My dear boy," said she, "you know you have *always* felt sorry, and promised amendment when you have thus offended; and it has been only to sin, and sin again. Now I wish to make you feel that you can not reform yourself—and you will be convinced of this, if you will only think how many times you have wished to be good, and still on the slightest temptation, have again offended. But there is one, my love, who will assist your feeblest efforts! It is the same blessed Jesus who was once like yourself a little child, and had a great many more hardships to contend with. He was tempted, and has promised to "succour those who are tempted." He is "the Rock" spoken of in your text; and it should be your constant prayer that you may be led to him! There is safety no where else! Whenever then, my dearest boy, you feel yourself inclined to such sinful anger, let your first wish be, "Lead me to the Rock that is higher than I."—Let it be your morning and evening supplication, and never rest till you feel yourself firmly fastened there!"

She then made me kneel down; and kneeling beside me, with her arm clasping my waist, she commended me to God and to his grace so fervently, and so pathetically, that the recollection of that hour will always linger in my memory. I thought I never should be passionate again. But alas! even on that very day I was frequently reminded of my own weakness, and recalled from very near approaches to fretfulness, and ill-temper, by my mother's serious but sweet expression, and an emphatic "Lead me to the Rock that is higher than I!"

Alas! I soon lost this devoted mother! She was too fair and frail a plant to buffet the storms of life, and so she was bowed beneath them. I forgot her pious precepts, and my spirit was too nearly assimilated to a licentious world—but I can say with truth, that in the wildest career of folly, when sense and reason have been almost annihilated, and the voice of conscience has been disregarded; those very words, "Lead me to the Rock that is higher than I," have come over my benumbed senses like a voice from the tombs, restoring me to my better self, and quickening me to a sense of my infatuation and my guilt.

I was once a victim to calumny and falsehood, and the fever of my soul had well nigh driven me to madness; but the same sweet words in all the tenderness of my mother's tones, fell on my burning spirit, and I was calmed. In that season of bereavement too, when all that I loved seemed forsaking me, they entered my desolated heart like a dream of childhood, restoring to me thoughts of happiness, and innocence, and peace.

They at length became as the handwriting on the wall to guilty Belshazzar.—"Lead me to the Rock that is higher than I," was continually in my imagination Not as heretofore with soothing influence, but as something fearful and appalling. Go where I would it followed me, and the consciousness that I had hardened my heart against its silent teachings, pursued me like a phantom. It was this, under God, that led me to repentance! It is this that now shields me in temptation;—and whenever these horrible struggles, such as you have seen, come upon me, I instinctively reach forth to lay hold upon "the Rock that is higher than I." P.

From the Baptist Register.

DUTY AND FEELINGS.

Duty. It is Lord's day morning, the day on which Christ arose from the dead, and gladdened the hearts of his mourning children. Out of your bed and worship the risen Saviour, and prepare your family to resort to the sanctuary, where Jesus has appointed to meet with his disciples.

Feelings I did a great day's work yesterday, and laboured pretty hard through the week, and other folks lie a bed late Sunday morning; and you know this is a day of rest—I pray thee have me excused; a little more sleep, a little more slumber before I rise, or probably I shall get to sleep in meeting.

Duty It is the hour of prayer. The sun has risin and acknowledged his Creator. Call your family together, and as rational creatures acknowledge Him who causeth the sun to rise on the evil and on the good.

Feelings. Let me omit this one, for neighbour ——is here; he heard me jesting the other day, and now, examples of this kind would appear to him with an ill grace. Besides all this, my gift is small, and I am such a weak creature, I must at any rate wait till he is gone. I don't feel any particular impressions at this time, and there would be but little comfort in making the attempt without the spirit of prayer.

Duty The hour of public worship has arrived: it is time to resort to the place, that you may unite in the services of the sanctuary at the commencement.

Feelings. I heard it thunder this morning, and I believe we shall have showers before night. My head dress, and my clothing are all new, and I would not have them wet on any account. Perhaps, if I go I shall catch cold, and take *my death* by the means. On the whole, I believe I will stay at home, for mercy is preferred before sacrifice.

Duty. It is time for the evening sacrifice. Get your Bible, and read a portion of the word, and teach your children the fear of the Lord; pray with them, and for them, that the God of Abraham, the God of Isaac, and the God of Jacob, may bless them in time and in eternity.

Feelings. John is not very well, and he ought to go to bed. James has just got in from his fishing, hungry and tired both. Jane is about asleep: and Tom is but a rude boy: —The little ones are asleep already. I guess we had better all go to bed, so as to be up early in the morning; for we shall have a great day's work before us—and you know Tom has got to start very early to fetch the grist from the mill; or we shall have no bread for dinner.

Duty. It is a time of trial; the flowing bowl is passing; apparent joy and friendship attend it; the snare is set for thy soul and body both—touch not, taste not, handle not.

Feelings. I wish to use my friends with politeness, and be a man among men. I think a little will not hurt me. I never joined a temperance society, and I cannot be guilty of breaking a vow I never made; and

Paul said, use a little wine for thy stomach's sake.

Duty The minister has agreed to tarry another year—something must be done for him.

Feelings. I am behind on two or three old papers. I pay the debts I am obliged to. You know ministers don't often sue folks for their salaries; but as it looks rather dishonourable to sign and not pay, I believe I shall not sign a subscription this year; and if I give any thing, I will give it freely—though, by the way there's but little danger. [Aside.]

Duty. It is covenant meeting. Repair to the appointed place in season, and perform the vows that you have made to God and to his people.

Feelings I have a little business to finish; I think I can do it, and get there before the meeting is closed; and if my seat should be empty to day I can fill it to morrow at the Lord's table, and not expose myself to the censure of the church.

Duty. It is church meeting. Attend, and assist your brethren in setting in order the things that are wanting.

Feelings. I expect difficult work to day, and as I am not personally implicated, I think I will not go, lest I should be considered a partisan. If I stay away, they will hardly miss me. I wish well to both parties, and should be loth to offend either.

Duty. It is communion season. Take your place among the ransomed of the Lord, and commemorate the sufferings of Him who died to redeem your soul from hell.

Feelings. It is a low time in the church, and I think but a few will go forward; if there should be a reformation, and all the rest would move forward, I think I could go with them: but I don't feel like it now.

Duty. Your brother has offended. Go to him in love, tell him his fault, rebuke him in meekness, considering thyself, lest thou also be tempted.

Feelings I have considered myself. I am greatly injured; he ought to be excluded; I will make him a public example; he is not fit for society, and I will do my endeavours to have him expelled.

Duty. The heathen are perishing for lack of vision. Manifest your charity; put forth your hand for their relief. Money is wanted in the Bible cause, and the missionary cause, that the inhabitants of the isles who have long waited for God's law may be supplied; that the multitudes of the sea may be converted to God; that the Jews may be brought in with the fulness of the Gentiles, and all the ends of the earth see the salvation of our God.

Feelings. I don't see how I can spare any money for that purpose. There is an auction next week—neighbour —— has broken down, and his property is to be sold: he has several articles which I want, and I think I can get them at half price. If I should do any thing, I believe my minister ought to have it. I am behind an old subscription, and he is now put to it to shoe his family; and leather, you know, is a cash article; and charity begins at home—Yes, and self would always keep it there. [Interruption]

REMARKS.

1. A word to the wise is sufficient. Those who make feelings their rule, instead of having their feelings governed by rule, have great reason to suspect that they are of that class who will not have King Jesus to reign over them.

2. We see the importance of counting the cost when we profess religion, lest after we have begun to build, we shall not be able to finish.

SOULS' WELL WISHER.

Feb. 21, 1829

HINTS TO PROMOTE USEFUL CONVERSATION

It has often been lamented by serious Christians, when they have retired from a company of their pious friends, that so little of the conversation which passed among them was at all profitable. Now if any remedy could be suggested against this evil, *I* think it would be gladly received by truly religious persons; and having met with the following Hints in the Rev. Samuel Clark's *I*ntroduction to his "Collection of Promises of Scripture," *I* shall transcribe it, and not without some hope that it may be useful to your readers.

The pious writer says, "The occasion of my first entering upon it, (that is, upon his 'Collection of the Promises',) was to assist some young persons, who, very commendably, and to their great advantage, are employed in improving themselves and one another, in the knowledge of the Scriptures; one of their exercises being to treasure up in their memories, and question one another upon, the promises, under their several heads"

*I*n a note he adds, as follows: "When a company meet together, either occasionally in their visits, or at stated times, for the purpose, they try one another's knowledge of the most useful parts of Scripture, by asking questions, each in their turn. For instance, they sometimes are upon the promises: one demands a promise; as, of the pardon of sin; another, to the charitable. Sometimes they go upon the duties of Scripture—as, a text recommending prayer; another, on sanctifying the Sabbath Sometimes they confine themselves to the Proverbs of Solomon, and so require of one another a proverb—as, upon good discourse, or against backbiting, &c. At other times, they try one another upon the comparisons of Scripture; for instance, What is the sun compared to? They answer, in the words of Psalm lxxxiv. 11, God is a sun, &c. These and such like exercises, engage them in the diligent and attentive study of the scriptures; put them on reflecting on its sense and use; oblige them to treasure up in their memory the most excellent passages of it; and furnish them with profitable and delightful matter of conversation."

Evan Mag.

THE PROMISE SURE.

When men come to close with the promise indeed; to make a life upon it; they are very ready to question and inquire whether it be possible that ever the word of it should be made good to them. He that sees a little boat swimming at sea, observes no great difficulty in it; looks upon it without any solicitousness of mind at all; beholds how it tosses up and down without any fears of its sinking: but let the man commit his own life to sea in that boat, what inquiries will be make! What a search into the vessel! "*Is* it possible," saith he, "this little thing should safeguard my life in the ocean?" *I*t is so with us in our views of the promises. Whilst we consider them at large, as they are in the word, they are all true, all yea and amen, and shall be accomplished. But when we go to venture our soul on a promise in an ocean of wrath and temptations, then every blast, we think, will overturn it. *I*t will not bear us above all these waves.—Now here we are apt to deceive ourselves, and mistake the whole thing in question, which is the bottom of many corrupted reasonings. We inquire whether it can be so to us as the word holds out; when, the truth is, the question is not about the nature of the *thing*, but about the power of God.—*Owen.*

ON THE LENGTH OF THE WAY.

How far off is yonder great mountain? My very eye is weary with the foresight of so great a distance; yet time and patience shall overcome it; this night we shall hope to lodge beyond it. Some things are more tedious in their expectation, than in their performance. The comfort is, that every step *I* take sets me nearer to my end: when *I* once come there, *I* shall both forget how long it now seems, and please myself to look back upon the way that *I* have measured.—*I*t is thus in our passage to heaven My weak nature is ready to faint under the very conceit of the length and difficulty of this journey: my eye doth not more guide than discourage me. Only let me move and hope: and God's good leisure shall perfect my salvation.—Oh Lord, give me to possess my soul with patience. When *I* come to the top of thy holy hill, all these weary paces, and deep sloughs, shall either be forgotten, or contribute to my happiness in their remembrance.

Bishop Hall.

DEPRAVITY.

Many men, whether it be their fate, or fond opinion, easily persuade themselves, if God would but be pleased awhile to withdraw his just punishments from us, and restrain what power either the devil, or any earthly enemy hath to work us wo, that then man's nature would find immediate rest and releasement from all evils. But verily, they who think so, if they be such as have a mind large enough to take into their tho'ts a general survey of human things, would soon prove themselves in that opinion, far deceived. For though it were granted us by divine indulgence, to be exempt from all that can be harmful to us from without, yet the perverseness of our folly is so beat, that we should never tire hammering out of our own hearts, as it were out of a flint, the seeds and sparkles of new misery to ourselves, till all were in a blaze again. And no marvel, if out of our own hearts, for they are evil; but even out of those things which God meant us, either for a principal good, or pure contentment.—*Milton.*

REV. MATTHEW WILKS.

The decease of this gentleman, which took place January 29, 1829, has occasioned evident sensation and general sympathy amongst the friends of religion in England. Mr. Wilks had long been the active friend and patron of the grand Missionary and other religious operations, which are now blessing the world, and for fifty three years he had been the faithful and devoted Pastor of the Tabernacle and Tottenham court Chapels. His funeral was attended on the 6th of February, and an address was delivered on the occasion by the Rev. Rowland Hill. A very large number of Ministers, of different denominations, attended on the occasion. The address of Mr. Hill, who is now in his 85th year, was delivered with much feeling, and under a conviction of the value of that religion which the deceased possessed in an eminent degree, and preached with success.

Christian Watchman.

Let us not expect too much pleasure in this life: no situation is exempt from trouble. The best persons are, no doubt, the happiest; but they too have their trials and afflictions.

Poetry.

THE GOSPEL ECHO.

True faith, producing love to God and man,
Say, echo, is not this the gospel plan?
Echo, The gospel plan!

When men combine to hate and treat me ill,
Must I return them good, and love them still!
Echo, Love them still!

If they my failings causelessly reveal,
Must I their faults as carefully conceal?
Echo, Carefully conceal!

But if my name and character they tear,
And cruel malice, too, too plain appear;
And when I sorrow and affliction know
They love to add unto my cup of woe;
Say, echo, say, in each peculiar case,
Must I continue still to love and bless!
Echo, Still to love and bless!

Why, echo, how is this, thou'rt sure a dove,
Thy voice will leave me nothing else but love!
Echo, Nothing else but love!

Amen, with all my heart, then be it so,
And now to practice I'll directly go.
Echo, Directly go.

This path be mine, and let who will reject,
My gracious God will surely me protect.
Echo, Surely will protect.

Henceforth on him I'll cast my every care,
And friends or foes embrace them all in prayer.
Echo, Embrace them all in prayer!

MISCELLANY.

BIBLE IN SOUTH AMERICA.

Extracts from the Address of the committee of the Young Men's Bible Association of Philadelphia.

For the purpose of showing the necessity of such an association, and that its object, with divine assistance, can be accomplished, the committee submit the following brief statements respecting South America.

On account of the political changes that are constantly taking place, they have been unable to collect much to definate information respecting Colombia. The state of things here is continually changing;—old landmarks are constantly removing, and new amalgamations taking place. It contains a population of about three millions, who, it is hoped, will learn from experience, the necessity of toleration. Judging from the reputed liberality of Bolivar, and his influence in this state, it is presumed that no serious difficulty exists to the circulation of the Scriptures. In a neighboring state, Peru, closely connected by political ties with this, the Agent of the British and Foreign Bible Society, circulated many Bibles and Testaments.

Peru contains about 1,200,000 inhabitants.—The government of this country is yet very much unsettled. The revolutionary storm has not as yet completely subsided. For this country much can be done. A system of education has been here commenced and pursued with as much success as can at present be expected. In a central school of Friars in Lima, of the order of St. Dominick the New Testament is used as a class book. By a decree of Bolivar, a large College of Spanish Friars has been converted into a school, and its ample funds applied to this object. A Lancasterian school has been established in the principal city of all the provinces in Peru, from which masters are to be sent into all the towns and hamlets of the respective provinces. Besides this, several young men have been sent to England to procure an education, that will enable them on their return, to fill important stations in this great work of illumination.

Brazil is a Portuguese settlement containing about 2,500,000 inhabitants. Owing to the influence of the British government with Portugal, Brazil is more tolerant than it might otherwise have been. In Rio Janeiro there is an English church, but its erection was a subject of treaty. And although there are 1000 English inhabitants in that city, it is not uncommon for the minister to preach to an audience of 10 or 15 persons.—The British and Foreign Bible Society has an Agent there who sells many Bibles. This being the case, no reason can be shown why they cannot be introduced from the United States. If they are, however, much circumspection must be used, as Don Pedro is for excluding every ray of light that would show his subjects their situation.

Buenos Ayres, now the United Provinces of La Plata, owing probably to intercourse with foreigners, is the most intelligent and tolerant government of the South. It contains 1,500,000 inhabitants. There are three Protestant ministers at Buenos Ayres, and one at the distance of 15 or 20 miles. There is now there an Episcopal, and our American Missionaries have in train the erection of a Presbyterian church. A theoretic toleration now exists there, which will show itself in all its bearings, when the force of prejudice is a little more allayed. With due caution, the Scriptures can be distributed to almost any amount: and there exists at present a great desire to receive them. There are many strong advocates of universal toleration both among ecclesiastics and others, and in the legislature of this state. The Catholic faith is on the wane; but few now devote themselves to the priesthood, as the revolution has opened up paths more tempting to youthful ambition, than the cowl or the mitre.

Chili contains about 1,300,000 inhabitants. About this country we have not been able to collect much definite information. The government of this country has declared itself openly in favor of education. The British system was introduced in 1821, since which time many changes have taken place favorable to religious toleration. The New Testament was easily introduced into schools by the Agent of the Bible Society; and printed sheets of extracts from the scriptures were generally used as lessons. Notwithstanding these favorable indications, Chili may be considered the strong hold of Catholicism on the Pacific. It contains 10,000 monks and nuns; the one-third of the landed property belongs to the church; besides which the church loans 10,000,000 of dollars at 5 per cent per annum.

About the more southern part of the continent but little is known, as it is principally inhabited by savage and warlike Indians. And although humanity may cause us to mourn over their situation, there exists at present but little hope of sending them the Bible.

Mexico, with its 10,000,000 inhabitants, although not properly a South American country, may with propriety be embraced in this enumeration. Although not south of the isthmus, its characteristics are those of the nations that are. On Mexico it is unnecessary to dwell, as nothing but prudence is needed to give every desirable circulation to the Bible.

Here then are 20,000,000 of inhabitants, exclusive of Indians, possessing the Bible in about the ratio of one copy to 400 families. If the Bible is the only light kindled in our world, to direct men to happiness and heaven, oh! how many from South America, during a single generation, pass into the world of spirits, on whose eyes it has never shone.

And what is doing to send these 20 millions the *bread of life?* This question can be easily answered. The British and Foreign Bible Society has *two* Agents at present in South America; a Mr. Thompson, and a Mr. Matthews.—That Society distributes some thousands of Bibles and Testaments annually; but it is presumed they are not sufficient to supply more than one-sixth of the increase of families. The American and Philadelphia Bible Societies do something in the way of distribution, but in comparison with what needs, and must be done, these efforts deserve not even this passing notice.

SELF DENIAL.

"The young Christian ought to learn the discipline of self denial. If any man will come after me, says Christ, let him deny himself, and take up his cross and follow me. The denial of self—the renunciation of selfish pursuits—the sacrifice of selfish gratifications—is, throughout the word of God, one of the most obvious traits of Christian character. And yet this trait of character is but little insisted on, and still less exhibited in the conduct of those who bear the Christian name. The professors of Christianity in our day are at ease in Zion; they dwell in ceiled houses; they stretch themselves upon their couches, and eat the lambs out of the flock; they chaunt to the sound of the viol; they drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Look round on the majority of those who call themselves the followers of Christ, and see how much their religion costs them. Habitual self denial for the cause of the Redeemer—the daily bearing of the cross—there is nothing like it in their creed or in their thoughts. What superfluity do they retrench, that they may have something for the work of God! What luxury do they forego! Who is it that is apparalled more gaily than they or their children!—Whose entertainments—whose sacrifices on the altar of passion and to the pride of life, are more applauded, more luxurious, more costly than theirs! Who, more eager in the pursuit of wealth than they! In short, who is more conformed to the world in its reputable pleasures, in its pride, in its pursuits! And all the while from the four winds there comes into their ears, the cry of misery to be relieved, the cry of ignorance to be instructed, the cry of sin to be removed by the application of the gospel, and the shouts of the armies of Immanuel our king to the victory. Yet, to aid these triumphs of the Cross, to heal the diseases and relieve the miseries of a wicked world, they bestow nothing but the crumbs that fall from their table—nothing but that which they cannot respectably appropriate to themselves or their children."

AN INTEMPERATE FATHER RECLAIMED BY A SABBATH SCHOOL CHILD.

A little boy, aged between five and six years, was sick, and it was supposed, near his grave. One day he called his ungodly and intemperate father to his bed side, and said, "Father, I am very sick—I shall soon die, but I am not afraid, for *I am going to Jesus;*—And what shall I tell Jesus is the reason you don't love him?" Nothing more was said. The child died, and we trust went to that Saviour whom he loved on earth.

A short time after, the father felt his need of a Saviour, and at last rejoiced in the belief that he *had Christ formed within him the hope of glory.* Let the fact be known, Mr. Editor, that he attributes his conviction to the instrumentality of his dying little son,—who was a member of a Sabbath School.—*Sabbath School Treasury.*

Boston, March 3, 1829.

A MARKED CRIME.

For persons of any age, to dishonor their parents, *is a very great sin.*

Few, perhaps, who are guilty of it, are aware of the magnitude of the offence. But if they would examine the word of God on the subject, they would find it an enormity of crimson hue. It is a sin against reason; against the light of nature; and against the consciences of all mankind. It is a sin against the gospel of God. It is a sin which is at war with the peace and welfare of families, communities, and the world at large. Accordingly, when an apostle predicts, that "in the last days perilous times shall come," he gives a long catalogue of heinous sins, which shall prevail; and reckons among the chief of them, "disobedience to parents." God, by the prophet Ezekiel does the same. Enumerating the flagrant iniquities, which abounded in the city of Jerusalem, at a certain time, he says: "In the midst of thee have they dealt by oppression with the stranger;" "vexed the fatherless and the widow;" "eaten upon the mountains" (in honor of idols;)—"committed lewdness;"—"taking gifts to shed blood," and, at the head of all these abominations, is this charge; "*In thee have they set light by father and mother.*—[Ellingwood's Sermon.]

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